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Persische Märtyrer, or in the notes to Budge's translation of Thomas of Marga (see *e. g.* for Daren, p. 67; Irbel, p. 176; Ma'alléthā, p. 238; Mosoul, p. 289, etc., etc.). The note on **ܡܪܝܬܐ** (p. 26) is no advance on the citation from Payne-Smith. There is a note upon the same subject in Harder's *Specimen* (p. 6). In the same treatise (p. 5) there is an interesting note on **ܡܪܝܬܐ** (Hilgenfeld, p. 27). On the "Monastery of St. Michael," p. 29, see the quotation from Sachau's *Reise in PAOS.*, May, 1887, p. clxxxii. Badger's work on the Nestorians and Howorth's *History of the Mongols* were not accessible to Hilgenfeld (p. 23). The latter would have aided him greatly.

The excellent method which the author shows in this little work makes us hope that he will turn his attention to greater things. He shows so much promise that before long we shall certainly have something more equal to his powers.

RICHARD GOTTHEIL.

COLUMBIA UNIVERSITY,
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THE ACCENTS OF THE OLD TESTAMENT.*

The accents with which the text of the Hebrew Bible has been provided by the Masoretic schools, were intended to serve a threefold purpose. In the first place, they should, similar to the accents in the Greek language, indicate the tone syllable of each word. Secondly, they should not only, as the interpunction signs in modern languages, mark the divisions of sentences and their clauses, but also indicate the relation of the single words to each other in the structure of the sentences. Finally, they should serve as a kind of musical signs having regard to the peculiar mode of cantillation which in oriental countries is used in solemn reading. This manifold purpose explains the large number and variety of the accents.

The biblical accentuation shows two different systems, one adopted exclusively for the three poetical books: Psalms, Proverbs, and Job (from the initials of their Hebrew names in reversed order usually called the books of **אֶמֶת**), the other system for the remaining part of the Hebrew Bible.

The astonishing industry which these labors of the Masoretes represent can hardly be overrated. By these accents they provided the sacred text, as it were, with a running commentary which enables the reader to see, at a glance, whether a word belongs to the one preceding or following, whether to raise or to lower the voice, where to continue and where to stop.

We have a number of more or less valuable treatises on the accentuation of the Bible, mostly written in the Hebrew language. The most noteworthy of them are those by Aaron Ben Asher and Jehuda Ibn

* DIE ACCENTE DER HEILIGEN SCHRIFT (mit Ausschluss der Bücher **אֶמֶת**) von I. M. Japhet. Frankfurt a.-M.: I. Kaufmann, 1896. viii + 184 pp.; 8vo. M. 2.

Bil'am, both of them flourishing in the eleventh century, by Elijah Levita, in the fifteenth, and Abraham de Balmesi, in the sixteenth century; further by W. Heidenheim, in the first part of the present century, and by S. Baer, in our days. The last mentioned scholar treated especially of the accentuation of the poetical books of the Bible. Some treatises in Latin were published in the seventeenth and eighteenth centuries by Samuel Bohl, Wachsmuth, Spitzer, and others. In modern languages Ewald in Germany and William Henry Green in this country, and other German and English scholars treated of the accents in their larger grammars of the Hebrew language; but their expositions are mostly too brief to do full justice to the important subject. Original and thorough researches on this subject were published in Oxford, England (1881-1887), by William Wickes, D.D., in two volumes, one treating of the "accentuation of the so-called poetical," and the other "of the twenty-one so-called prose books of the Old Testament."

The latest publication on this subject is the German book before us. It is a posthumous work, having been published several years after the author's death. This circumstance may serve as an explanation why no reference is made in this treatise to Wickes' excellent work just mentioned. Japhet's book treats exclusively of the accents of the prose books, and is divided into eight chapters. In contrast to Ewald's exposition of the subject, it applies the analytical method, and though having a strictly scientific character, uses throughout a plain and popular language. Different from Ewald and other predecessors who tried to find in the name of each accent a reference to the melody, our author derives most of the names from the shape of the various signs. He is, however, not quite consistent in this respect, as in some instances he, too, explains the names as indicating the melody, for instance, in regard to *R'bhia*, *Geresh*, *T'bhira*, and *T'lisha*. It is, in our opinion, more probable that, with the exception of *Silluq* and *Athnach*, all the names describe the forms of the signs only, according to their fancied resemblance to different objects. Thus, *R'bhia* does not mean "repoising the voice," but like the Hebrew *ra bua* means "four-sided," and this accent has indeed in good editions of the Bible the form of a little square instead of a single dot, to prevent confounding it with the vowel *Cholem*.—Instead of forcing upon the name of *Geresh* the meaning of "expulsion of the voice," we think the word means simply "a sprout" or an "ear of corn," represented by the sign of this accent.—The shape of the accent *T'lisha* bears a decided resemblance to a single grape with its stalk, and as *S'golta* represents a bunch of grapes, our accent was called *T'lisha* (from the Aramaic verb *talash*, "to tear off"), a *plucked* grape.—Regarding the name of the accent called *T'bhira*, the Hebrew grammarian Abraham de Balmesi (sixteenth century) already gave an ingenious and plausible explanation to the effect that this accent was called "fractured" (from the Aramaic verb *tabar*, "to break"), because the sign resembles the *fraction* of a wheel, or the segment of a circle, showing a part of the periphery and the center.

Very lucid and instructive is Japhet's book, especially in the chapters which treat of the relation of the accents to each other, and demonstrate the rules of their consecution according to the different structure of the sentences. Every rule is illustrated by numerous examples taken especially from the Pentateuch. Guided by these lucid rules the intelligent student is enabled to provide any passage of the Hebrew Bible with the proper accents.

The seventh chapter explains the meaning and the reason of the two-fold accentuation with which the Decalogue has been provided by the Masoretes.

Highly interesting is the closing chapter, which treats of the use of the accents as musical signs and illustrates the traditional modulation by transcribing the single accents and those of whole scriptural passages into musical notes of our time.

We recommend Japhet's book to all who take interest in the subject of biblical accentuation.

M. MIELZINER,
Hebrew Union College, Cincinnati, O.

LANDAU, DIE GEGENSINNIGEN WÖRTER IM ALT- UND NEUHEBRÄISCHEN.*

Enantiosemy, or the occurrence of two opposite meanings for one and the same word, was first treated in special monographs by the Arabian grammarians.† Recently Carl Abel discussed the subject with reference to old-Egyptian and Coptic.‡ In Hebrew thus far only single words of this kind have been incidentally noted and commented upon in the rabbinical literature and in some modern commentaries and periodicals. In Dr. Landau's book we have therefore the first comprehensive and systematic discussion of this interesting problem in Hebrew.

In the interesting and suggestive introduction (pp. 10-30) Dr. Landau examines the various attempts at an explanation of the problem from a linguistic, logical and psychological standpoint. He himself ascribes the *enantiosemy* to nine factors: 1) objective reasons which are inherent in the things themselves (*i. e.*, an object may be viewed and described from opposite sides), 2) polarity of certain ideas which are thus subject to differentiation, 3) present phonetic identity of originally phonetic variation, 4) contrast of association of ideas, 5) the tropical nature of

* DIE GEGENSINNIGEN WÖRTER IM ALT- UND NEUHEBRÄISCHEN SPRACHVERGLEICHEND DARGESTELLT, von Dr. E. Landau. Berlin: S. Calvary, 1896. 8vo, 236 pp. M. 7.

† The *كِتَابُ الْأَصْدَادِ* (*Kitābu-l-Addād*; sive liber de vocabulis arab. quae plures habent significationes) of Abū Bakr Ibn al-Anbārī (885-940 A. D.) obtained the position of a standard book on this subject. It was edited by M. Th. Houtsma, Leyden, 1881. Also see Th. M. Redslob, *Die Arabischen Wörter mit entgegengesetzten Bedeutungen*, Göttingen, 1873, and Friedrich Giese, *Untersuchungen über die Addad (auf Grund von Stellen in alt-arabischen Dichtern)*, Berlin, 1894. (Diss.)

‡ "Über den Gegensinn der Urworte" in his *Sprachwissenschaftliche Abhandlungen*, Leipzig, 1885, pp. 311-367; cf. also "Über den Ursprung der Sprache," *ibid.*, pp. 299 sqq.